REASONS

FOR THE

French King's

Restoring his

PROTESTANT SUBJECTS.

BEING

A Memorial Presented lately to their Excellencies the Plenipotentiaries of the Most Christian King, at the Treaty for a General Peace at *Ryswick*, clearly demonstrating, that it is the Interest of His said Most Christian Majesty, to Restore his Protestant Subjects, and to cause the Persecution against them to cease, according to the demands of the Protestant Allies.

Translated from the French.

LONDON, Printed in the Year 1698.

BRITISH MUSEUM

The Introduction.

IT was thought fit to Tranſlate the following Memorial, not only that this Proteſtant Nation might ſee how their Brethren in France *are denied the re-eſtabliſhment of their former Priviledges, contrary to all the Rules of Honour, Policy and Intereſt: But that it might alſo ſerve us as a Caution not to truſt too much, to the moſt ſolemn Tranſactions with Princes of the Roman Communion; the Violation of the Edict of* Nants (*one of the moſt ſolemn that ever was in* Europe) *being an undeniable proof, (tho' our Modern Papiſts don't think fit to own it) that they are ſtill of the ſame Principle with the Councils of* Conſtance *and* Lateran, That Faith is not to be kept with Hereticks.

Then ſeeing it is ſo, we have reaſon to conclude, that it's our indiſpenſible Intereſt to be well provided, and always on our Guard. The frequent Allarms given to Geneva, *the Diſcourſe of a Secret League amongſt the Popiſh Princes, the including the Pope, King of* Portugal, *and Princes of* Italy *in the General Treaty, the Vaunts of having for ever taken* Strasburg *from the Proteſtants, which was one of their principal Bulwarks, and re-eſtabliſhing Popery where it was formerly caſt out, together with the continued Perſecution of the French Proteſtants, are all of 'em Evident Proofs*

that tho' the design of over-turning our Religion, may be baulkt at present, yet it is not entirely abandon'd.

We cannot but suppose that the Church of Rome *has a particular hatred against these Islands, and the Glorious Prince that Sways our Scepter, so that nothing but the dread of a force Superior to their own, or at least able to resist them, can probably engage them to keep Faith with a Prince and People, that have not only oblig'd the Great Champion of Popery to restore his large Conquests, but also to renounce the Interest of a quondam Monarch, the* Magna spes Altera Romæ, *his own Creature, and Copartner in that Grand Design of* rooting out the Northern Heresie, *and a King too* whose Majesty he accounted it his greatest Glory to Avenge and Maintain, *as he express'd it himself in some of his Memorials to the Princes of* Europe.

The Weakness of our Popish Allies in Spain, *and the ingratitude of those in Germany to our Brethren the Protestants there, is enough to convince us that we must wholly under God rely on a Protestant bottom, and therefore now whilst we have the blessing of the Bravest and most Zealous Protestant Prince, that ever sat on our Throne, it's not doubted but the Wisdom of those Nations will lay down such measures, as may not only enable us to defend our selves, but also help others when need requires. Had our former Princes given that assistance to the French and German Protestants, which in Honour and Conscience they were oblig'd to have done, all those dangers which did or do threaten*

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our Religion might have been prevented. It's therefore to be hop'd that now we have a Soveraign who is cordial in the matter, ſuch methods will be taken as may make Great Britain *a Stronger Bulwark of the Reformation than ever yet it has been, which if the Evil Genius of theſe Nations ſhould be able to diſappoint, our Poſterity will have more reaſon to blame us, than we have to blame our Anceſtors.*

It's well enough known, that the Parliaments and good People of this Iſland, were willing to have aſſiſted the Palatinate, and the Proteſtants of France *in the Reigns of* James *and* Charles *the Firſt, but whatever Semblance the Court then made of concurring with the Nations in that affair; it's evident to any man that peruſes the Hiſtory of thoſe times, that Councils of another Tendency prevail'd. But Bleſſed be God, we have a King now as Zealous as can be deſired, who is Proof againſt all ſuch Advices, and hath done more againſt the Church of* Rome *in the courſe of a few years, than* Lewis le Grand *hath done for her in all his Reign. This may perhaps look like a Paradox at firſt View, but whoever conſiders his delivering the United Provinces out of the Jaws of that Monarch, when he himſelf was but a Youth, and his reſcuing* Great Britain *and* Ireland *out of the Mouth of the Church of* Rome, *by the happy Deſcent upon* England, *and breaking the French Kings deſign of an Univerſal Monarchy, muſt own what I ſay to be true; The Britiſh Iſlands, and the United Provinces are the greateſt ſtrength of the Reformation, and that his Majeſty was the happy Inſtrument of delivering*

them

them out of the hands of the Papiſts is uncontrovertible, which as it was the greateſt ſervice that hath been done to the Proteſtant Intereſt in this Century, it was by conſequence the greateſt blow that hath been given to the Church of Rome *during this Age; ſhe hath loſt infinitely more by having the Crowns of* Great Britain *fall into the hands of ſuch a Prince, and taken out of thoſe of a Papiſt, than ſhe hath gain'd by all* Lewis XIV's *Conqueſts and Perſecutions. For now we can ſay, what we could never have ſaid before, ſince the Union of the Crowns, that this Iſland is at Liberty to purſue the Intereſt of the Reformation, and deliver'd from Papiſts in her Courts and Councils.*

Let Lewis le Grand *value himſelf as much as he pleaſes, upon the Services he hath done the Church of* Rome, *and let him according to the Mahumetan example of* Saifaldoulat the Sultan of Syria, *order a Brick to be made of the Duſt that his Garments have contracted in his Expeditions to advance the Popiſh Religion, and command it to be laid under his Head at Death, to attend him as an Evidence of his Merit into the other World, King* William's *fame will be more grateful and permanent than his, to Papiſts and Proteſtants both, for the Houſe of* Auſtria *can no more forget her Deliverer, than the Proteſtant Churches can forget their Champion: of this we have an Evident Inſtance in his Great Grand-father* William I. *commonly and deſervedly call'd the* Great, *who founded the Common-wealth of* Holland, *his Memory being no leſs precious to the French themſelves,*

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for his breaking the Power of the Houſe of Auſtria, *that then aim'd at the Univerſal Monarchy, than it is to the Proteſtants, of whoſe Religion he was the Greateſt Protector in his time.*

It therefore concerns us whilſt Heav'n hath bleſs'd us with ſuch a Prince, who is an Hero himſelf, and the Off-ſpring of Heroes, a Zealous aſſerter of the Proteſtant Religion, and the Repreſentative of a Family that Heav'n ſeems to have choſen for its Champions, to provide for the ſecurity of our Religion and Liberties; leſt as we blame Princes for their Neglect and Conduct, as to thoſe matters in former Reigns, our Poſterity may have occaſion to make the like Reflections upon the people in this Reign, for which Reign, that we have reaſon to bleſs God, will be ſufficiently evident to any man that peruſes the following Memorial, for had it not been for his preſent Majeſty, who under God delivered us from a Popiſh Government that was acted by the ſame Jeſuitical Councils, that have acted and do ſtill act a Neighbouring Nation, we had been in as bad a condition as the French Proteſtants are now, if not worſe, there being no Proteſtant Nation, either ſo open hearted, or able, to have given us ſuch a relief as we have given to them.

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A Memorial for their Excellencies the Ambaſſadors and Plenipotentiaries of the Moſt Chriſtian King, at the Treaty for a General Peace, demonſtrating that it is for the Intereſt of the ſaid King to ceaſe from Perſecuting his Proteſtant Subjects.

The Demands of the Proteſtant Allies for the French Proteſtants.

THE Proteſtant Allies of both Communions, that is to ſay, the *Evangelicks* call'd *Lutherans*, and the *Reformed* known by the Name of *Calviniſts*, preſented a Memorial to Monſieur *Lelienroot*, the Miniſter-Mediator, wherein they demanded of His Moſt Chriſtian Majeſty, that he would *Re-*

eſtabliſh his Proteſtant Subjects in their Rights, Liberties and Priviledges, in Matters of Religion, with an entire Liberty of Conſcience, and that thoſe among them who are in Priſons, or otherwiſe confin'd may be Enlarg'd and ſet at Liberty. Their Excellencies the Ambaſſadors of *France* will not therefore take it ill, that an unknown, and well affected Perſon, but at the ſame time diſintereſſed, ſets the Reaſons before them, which may and ought to encline his Moſt Chriſtian Majeſty to grant the Proteſtant Allies what they demand in favour of the French Proteſtants.

1. We ſhall not inſert as one of thoſe Reaſons, the Honour which would thereby accrue to His Moſt Chriſtian Majeſty, to put a ſtop to a Perſecution, the Hiſtory of which, can never make for the Honour of that Grand Monarch, ſeeing thoſe who have abus'd his Power, have at the ſame time exercis'd ſuch Inhumane Barbarities upon Innocent Perſons, as the moſt Cruel Tyrants never did ſince Chriſtianity was known in the World.

2. We ſhall not inſiſt upon the great Advantages that would redound to the King and Kingdom,

Kingdom, by Re-eſtabliſhing the Proteſtants in their Antient Liberties. It is certain that Trade would thereby flouriſh more than ever, that the Bonds of Union amongſt the Subjects would be ſtrengthned, and that the Inclination and Zeal of the Proteſtants for their King would be redoubled by the obligation put upon them by their Prince and Sovereign, in delivering them from the hands of their Perſecutors, who abuſe his Name and Authority in ſuch a Fatal and Tragical manner againſt them. We ſhall not neither trouble their Excellencies with a detail of all the other Advantages which would accrue to the State, if the Proteſtants were re-eſtabliſhed, by the return of thoſe that are diſpers'd among the neighbouring Nations, whither they carried great Riches, beſides thoſe that they have acquired ſince that time, which would by this means be brought into the Kingdom, but what we inſiſt on at preſent is only the Intereſt of his moſt Chriſtian Majeſty, in regard of the Proteſtant Allies, and therefore their Excellencies are intreated to weigh the following Conſiderations.

That the Alliance of the Proteſtant Princes is of the laſt Importance to His Moſt Chriſtian Majeſty.

1. That the Alliance and Union of the Proteſtant Princes with *France*, is of the higheſt Importance. It's well enough known, that there's a Natural Separation, and an Unpaſſable Gulph betwixt the Houſes of *Auſtria* and *Bourbon*. Thoſe two Families have been contending for the Univerſal Monarchy almoſt 200 years, and in the laſt Age the Houſe of *Auſtria* did aſpire to it almoſt openly, but could never have arriv'd to it without the ruin of the French Monarchy. It is no Secret that *Spain* made her own Improvement of the Troubles occaſioned in *France* upon the account of Religion, and that the French Monarchy was on the very brink of Ruin in the Reigns of *Charles* IX. *Henry* III. and *Henry* IV. by the Intreagues of the Houſe of *Auſtria*.

France *never did any thing Great, againſt its Enemies, without the Aſſiſtance of the Proteſtants.*

2. We muſt alſo obſerve, that the Proteſtants of *Germany*, *England*, *Swiſſerland*, the *Netherlands* and elſewhere, are the principal Allies which the Court of *France* have happily made uſe of, for bringing the Houſe of *Auſtria* to Reaſon. By the Aſſiſtance of the Proteſtants of *England*, the United Provinces, and others, ſhe bereft *Spain* of that part of the *Netherlands* now poſſeſs'd by the States-General. The Trade of *Holland* and *England* have entirely ruin'd that of *Spain*, whoſe Great Strength lay therein, and that Advantage loſt to the Houſe of *Auſtria*, turn'd to the benefit of the Houſe of *Bourbon* its Rival.

Beyond the *Rhine*, the King of *Sweden*, and all the Proteſtant States entred into an Alliance with *France*, by the Advice of the ableſt Politicians at that time in *Europe*, and together, they did ſo conſiderably diminiſh the Power and Credit of the Houſe of *Auſtria*, that ſhe was forc'd to conſent to the Peace of *Weſtphalia*, which was ſo Diſadvantagious to her, and ſo Advantagious to *France*.

The Iſſue and Events of the preſent War are not to be drawn into Conſequence.

What has been ſaid already, does evidently demonſtrate, that a ſtrict Alliance with the Proteſtants of *Europe* is abſolutely neceſſary for the Moſt Chriſtian

ſtian King if he would preſerve his Grandeur. We ought not to be led into miſtakes, or blinded by the conſideration of the Events of this laſt War, wherein the Moſt Chriſtian K. without the Aſſiſtance of the Proteſtants, went off with the Advantage of the Houſe of *Auſtria*, for it cannot be denied that this was a perfect Miracle of Providence, and *France* has no reaſon to promiſe her ſelf a continuation of Miraculous Proſperities, for if the Peace ſhould happen to be broke by a New War, it is certain that Affairs might go otherwiſe than they have done, to demonſtrate the truth of which, it's deſired, that what I am now about to ſay may be adverted to.

The Proteſtants are more than one large Third of *Europe*, and perhaps the half, if we reckon *Great Britain* and *Ireland*, *Sweden*, *Denmark*, the United Provinces, the Proteſtant Electors, the Princes and Free Towns of *Germany*, and the *Suiſſe Cantons*, without reckoning the great number of Proteſtants that are in the Roman Catholick Countries. All thoſe Powers join'd together with the Houſe of *Auſtria*, muſt in all appearance ruin *France*, and that ſo much the more eaſily, that the Maritime Power of *Europe* is in the hands of the Proteſtants, and therefore ſuch French Men, who cordially deſire the preſervation of their Country, do ſeriouſly wiſh that he would have prevented ſuch a dreadful ſtorm, by concluding an Advantagious Peace, both for his own Subjects and his Allies, without which he can ſcarcely hope to avoid being utterly ruined. Providence which for ſo many Ages, hath watch'd for the Preſervation of that Glorious Monarchy, hath

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its true delivered it from that peril, but it is neceſſary that they ſhould conſider the following Reflections which we ſhall make upon this Miracle, or Extraordinary Providence.

The Allies are nothing near ſo much Exhauſted by the War as France *is.*

1. The firſt Reflection is, That *France* hath not eſcap'd this danger, but by ſuch Loſſes as ſhe will ſcarcely be able to make up again in an Age. At the beginning of the War in 1667. and 1672. ſhe was ſo far ſuperiour to all *Europe*, that had it not been for the Spirit of Perſecution, which her Evil Genius inſpired her with, ſhe was in a condition to have rendred her ſelf Miſtreſs of the Empire and *Spain*, ſhe then flouriſhed in Trade, abounded in every thing, ſhe had Generals and Captains of great Reputation, numerous Armies, Experienc'd Officers, and never had more Inhabitants; but it cannot be denied that thoſe Advantages which then rais'd her ſo far above her Neighbours, are now extremely diminiſhed. She hath loſt one third of her Inhabitants, all her Renowned Generals are dead, and the Treaſures that ſhe hath expended for 30 years paſt, have conſiderably Exhauſted her. If a New War ſhould happen to Commence, its much to be feared that the ſucceſs of it would not be very happy to *France*, for the Allies are nothing ſo much Exhauſted as *France* is. The Reſtitution of *Catalonia*, the Province of *Luxemburg*, and the Duchy of *Lorrain* will quickly put the Houſe of *Auſtria* in a condition to raiſe her Head again,

again, for ſhe hath loſt nothing conſiderable, the French having reſtor'd moſt of what they took from her, and ſhe hath been at no conſiderable Expence by the War, the Burthen of that having lain upon *Holland* and *England*, whoſe Riches are inexhauſtible, they being very little ſenſible of the War at preſent, and in two years time will feel nothing of the Effects of it.

The Weakneſs of the Spaniſh Government is the firſt cauſe of the French Kings Succeſs in the preſent War.

2. The ſecond Reflection offered to the conſideration of the French Miniſters is, That the Advantages which *France* hath had during this War, is principally owing to the Weakneſs of the Government of *Spain*. It is long ſince that Crown made all *Europe* to tremble, by its Numerous Armies, Invincible Troops, and Great Fleets. But at preſent is become ſo Weak, that ſhe could not defend *Catalonia*, and was forc'd to accept of a Neutrality for *Milan*, and the reſt of her Dominions in *Italy*. A more Evident proof of the Weakneſs of the Government, and Court of *Spain* cannot be given, than that Impertinent and Ridiculous Decree of the Inquiſion of *Madrid*, which is every where publick. Thoſe Inquiſitors forbid all Alliance with Heretieks, that is to ſay, with the *Engliſh* and *Dutch*, on pain of being brought under the Judgment and Puniſhment of the Inquiſition, and for that end they order their Servants and *Familiars* to ſeiſe all ſuch as ſhall Treat

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of any Alliance with Hereticks; that is to ſay, they order that all the Members of the Council of *Spain*, not ſo much as excepting the King himſelf, ſhould be put in Priſon. Of neceſſity then the Government muſt be much weaker than one dare to ſay it is, to ſuffer Monks and Prieſts to commit ſuch an horrid piece of Inſolence, this is ſaid, on the ſuppoſition that there was really ſuch a Decree, but if it be only a Paſquinade, as ſome give out it is, we have but too many other proofs of this Weakneſs of the Spaniſh Government, which is one of the principal cauſes of the Succeſs that hath attended the French Arms. For if *Spain* had defended *Italy* and *Catalonia* with Vigour, as ſhe might eaſily have done, the Forces of the Allies on the *Rhine*, and in the *Netherlands*, would have been more than ſufficient to have undertaken any thing they had pleas'd. But it is to be conſidered that thoſe Weakneſſes, are Diſeaſes of States that have their periods. *Spain* hath not loſt in reality neither Head, Arm, Leg, nor one conſiderable Member of her Dominions by this War, ſhe hath ſtill the *Indies*, *Italy*, *Spain*, and the *Netherlands*. The Pillage of *Carthagena* is nothing but a loſs to ſome particular perſons, and when Providence ſhall order the Soul to return into that great Body, it's certain that ſhe will give *France* the ſame trouble as formerly.

The State of England *was the Second Cauſe of the Succeſs of the* French *Arms.*

3. Another cauſe which contributed to the Eſcape of *France* from that Imminent Danger which threat-

ned it, was the State of Affairs in *England*. That Kingdom is known to be Rich and Potent, and if it could have made uſe of all its Forces as it did that Campaign when *Namur* was taken, *France* would have been quickly obliged to renounce all her Conqueſts, but the Diviſions occaſioned by the *Jacobites*, the Diſorder that happened by the ill ſtate of their Coin, and the reforming it obſtructed their Trade, and leſſened the Credit of the Nation, ſo that they could not expend the like ſums as formerly, but hence forward it will not be ſo. The Credit of the Nation is already re-eſtabliſh'd by the ſetling of their Money, the Troubles occaſioned by the *Jacobites*, and the ſecret Diſcontents they nouriſh'd in the Kingdom, will ſpeedily vaniſh and be ſtifled, ſo that *England* and her Allies may return to the Field, if there be occaſion, with more Vigour than ever.

The ſmall Efforts made by the Germans, was the third Cauſe of the French Succeſs.

It is alſo certain that *Germany* did not make ſuch Efforts as ſhe might have done upon the ſide of the *Rhine*. The Princes and States which compoſe that Grand Body, did not behave themſelves in that Grand Affair with ſo much Zeal and Heartineſs, as did His Electoral Highneſs of *Brandenburgh*, the Landgrave of *Heſſe*, and ſome others. So that it's to be preſumed, that the Allies who know their fault, will take care not to fall into the ſame again, if they be oblig'd to renew the War. The French Flatter themſelves mightily, with the Impoſſibility of an Union

Union betwixt ſo many ſeparate Members, as the Empire is compos'd of. But the War with the Turks cannot always laſt, and the laſt Victory gain'd over them by the Emperor will either oblige the Infidels to ſue for Peace, or put them out of a condition to give the French any Aſſiſtance in caſe of a New War, and when that War is at an end, it's certain that the Emperor may then endeavour with good hopes of Succeſs for an Effectual Union of all the Members of the Empire. In time of Peace, Wiſe Princes make preparations for a War, againſt ſuch time as they may be oblig'd to it.

The Abſolute Power of the Moſt Chriſtian King, and the blind Submiſſion of his Subjects, is the fourth Cauſe.

4. If *France* hath not been brought under by this War, becauſe of the Weakneſs of the Government of divers of the Countries with whom ſhe had War: It is alſo certain that ſhe was ſav'd by the Power of her own Government. Never ſince the Foundation of that Government, did *France* ſee a Prince ſo much Authoriz'd and ſo Abſolute, and who hath been ſo happily obey'd without contradiction. God had deſtin'd him for the humbling of multitudes of People within and without the Kingdom; he began with the Mortification of his own Subjects. He humbled, and laid low every thing, and the Diſcontents in his Kingdom have thereupon been ſo great, that in any other Reign, they would have occaſioned an hundred Revolts, but nothing hath been able to ſhake

the preſent Monarch, He hath diſpos'd of the Eſtates, Lives and Conſciences of his Subjects as he thought good, and after having taught his people an Habit of blind Obedience, he thought he might undertake any thing, and therein he did alſo ſucceed. But we muſt conſider, that that which hath happened only once in many Ages, may never perhaps fall out again. Of whatever Character the Moſt Chriſtian Kings Succeſſors are or ought to be, we may aſſure our ſelves that they will never find that degree of Submiſſion in their Subjects, that this King hath found in them for 30 years, and that by conſequence they will never be able to reſiſt ſo powerful a League as this, which was headed by the Wiſeſt, the Braveſt, and the Ableſt Prince in the World.

Notwithſtanding all theſe favourable Cauſes, the Moſt Chriſtian King hath not been able to prevent his being forc'd to make conſiderable Reſtitutions.

5. So that here's abundance of reaſons, why *France* hath not ſuffered ſo much as ſhe might have done during this War. Her Natural Force, her abundance of Soldiers, her Experienc'd Captains of great Reputation, the Weakneſs of the Government of ſome of the Confederates, the ſmall Efforts made by the Germans, the War with the Turk, the Diſorders in *England* becauſe of the ill ſtate of their Coin, the Diſcontents and Conſpiracies of the *Jacobites*, the Abſolute Power which the Moſt Chriſtian King had aſſumed to himſelf, and the blind Submiſſion of his people: This Heap of Circumſtances hath ſo little

of

of Nature in it, that one cannot reaſonably hope to have the ſame again. And at the ſame time 'tis remarkable, that all that the moſt Chriſtian K. could do theſe ten years in ſuch happy Circumſtances, after ſo many Battles, ſo much Blood ſhed, ſo many Subjects loſt, ſo much Riches and Treaſure Exhauſted, is to receive and give the Peace, by reſtoring five great Provinces, *viz. Catalonia*, *Luxemburg*, *Lorrain*, *Hainault*, & the Electorate of *Treve*, beſides many places beyond the Rhine. He was alſo oblig'd to abandon *Caſal* and *Pignerol*, two places, which made him Maſter of *Italy*, and redoubtable at *Rome* it ſelf; and that which I reckon more than the reſtitution of five Provinces, and more than ten *Luxemburgs*, and as many *Strasburgs*, is his being forc'd to renounce the Intereſts of King *James*. There's no reaſon to doubt but that is the moſt ſevere Sacrifice that the Fr. King hath been oblig'd to make on this occaſion, conſidering his Generoſity, and the extream paſſion he had to re-eſtabliſh that Prince upon the Throne, to which he had engag'd himſelf by ſo many ſolemn promiſes, and ſo many Inſcriptions, by his Letters to the Archbiſhop of *Paris*, and by his ſo many repeated Declarations that he had not taken Arms but to avenge and maintain the Majeſty of Kings, *viz.* that of K. *James*. The reaſons muſt needs be very great that have oblig'd the Moſt Chriſtian King to renounce a deſign wherein he plac'd his Chiefeſt Glory. If in the midſt of his proſperities the Moſt Chriſtian King do nevertheleſs find ſo many Cauſes of neceſſity which oblige him to abandon ſo many fine Conqueſts and great Deſigns, what it is that *France* has not reaſon to fear when this Cloud of happy Circumſtances is ſcattered,

which muſt of neceſſity fall out in a little time.

Thoſe Conſiderations demonſtrate it to the higheſt degree, that the Moſt Chriſtian King is oblig'd by his Intereſt every way to maintain the Peace that he hath ſo lately concluded, and to put himſelf in ſuch a condition, that he ſhall have no reaſon to fear the return of a ſecond War on the part of the Allies, whom the Peace will not ſo eaſily divide as *France* imagines.

That he Return to an Union with the Proteſtants is neceſſary for the Moſt Chriſtian King, if he would preſerve the Advantages he has got.

Then we would pray Their Excellencies to conſider that *France* hath no other ſure Method left to maintain the Peace, and preſerve the Remainder of her Conqueſts, but to renew her Union with the Proteſtants which ſhe had kept down to the year 1667. The Proteſtant Princes and States are capable of ballancing all Europe, and to carry the Victory to what ſide ſoever they turn. *France* hath found by experience how profitable their Aſſiſtance was to her ſelf. If the States of the United Provinces had not given a powerful Diverſion to the Forces of *Spain* from the year 1630. to the Treaty of *Munſter*, it is certain that *Spain* would have gain'd as much upon *France*, as *France* hath gain'd upon her. If Cardinal *Richlieu* had not taken in the Aſſiſtance of the Proteſtants of *Germany* and the North, *France* had never been able to bring down *Spain*, which then was ſo formidable to all Europe; and if *France* continue to vex the Proteſtant Princes ſo as he hath done for divers years paſt, it will be impoſſible for the Moſt Chriſtian K. or his Succeſſors to avoid ſmarting for it.

Perſecutions

Perſecution was the principal Cauſe of the laſt War.

7. This being ſo, *France* is oblig'd in Policy, to make that to ceaſe, which gave occaſion to the preſent War, and which may occaſion a New one, that is to ſay the Perſecution. The Proteſtant States and Soveraigns make no profeſſion of Conqueſts; they aim at nothing elſe but to preſerve themſelves, and to live in peace. It is as clear as Noon-day, that it was Perſecution which ſet them on motion, and gave riſe to that Great War which hath afflicted Europe for ten years paſt. The Moſt Chriſtian King being unhappily ſurprized by the directors of his conſcience, form'd a Reſolution to extinguiſh the Proteſtant Religion in his own Dominion. Thoſe wicked Counſellers made him to chuſe as a favourable ſeaſon the two laſt Reigns, and eſpecially that time wherein King *James* II. aſcended the Throne, and ſeem'd to have ſurmounted all thoſe Obſtacles which the Popiſh Religion laid in the way of his Advancement. The Council of Conſcience thought *France* had nothing more to fear, becauſe they never ſeem'd to dread any thing but *England*. Being aſſured of *Charles* and *James* II. they revok'd the Edict of *Nants*, and ſent out their Dragoons to force all people to go to Maſs. They baniſh'd, hunted, impriſoned, and maſſacred, all thoſe that would not yield to the Violence of the Dragoons. King *James* rejoyc'd in all this, as not ſeeing that it would occaſion his own Ruin. The wicked Counſellors of the Moſt Chriſtian King tumbled *James* II. down from his Throne, as if they had pull'd him from off it by the Arm. That Prince being ſupported by the Example and Aſſiſtance of *France*,

and believing himſelf able to undertake any thing in favour of his Religion, being puſh'd on by the ſame Jeſuits who did animate the Moſt Chriſtian K. againſt the Proteſtants, began a Perſecution that would have gone as far, if there had not been a Generous oppoſition made unto it. The Engliſh Nation being allarm'd, and knowing the miſtake they had made, threw themſelves into the Arms of K. *William* their preſent Sovereign. This Revolution was attended by a conjunction of all the Proteſtants who knew that nothing leſs was aim'd at, than the Subverſion of their Religion. The Roman Catholick States, the Emperor and *Spain* being overjoy'd at this occaſion, laid hold on it to improve the juſt Indignation *England* and *Holland* had conceived againſt *France*, on the account of the Perſecution, and reſolved to join with them to bring down that Monarchy which had cruſh'd themſelves for above 20 years, accordingly they Join'd, enter'd into a League, and hence came this Univerſal War. So that Religion, tho' not mentioned in any of the Declarations of War, was nevertheleſs the true Cauſe of it. It is time then for the Moſt Chriſtian King to open his Eyes and behold the truth, and return to his true Intereſt, that is to ſay, to his Ancient Union with all the Proteſtants.

If the French King would Re-unite himſelf to the Proteſtant Princes, he muſt of neceſſity cauſe his Perſecution to Ceaſe.

8. But how can he hope for a return of Union with the Allies, or that they ſhould put any Confidence in him, when he leaves ſuch an Incurable Wound in their Heart, by the refuſal of ſo juſt a demand.

demand. Is it to be believ'd that the Proteſtants can unite themſelves Cordially and Strictly with a Prince that Perſecutes their Religion, they may perhaps yeild a little to Day, but it is in order to return with the more force to Morrow. They could never have any ſtrict Alliance with the Emperor and K. of *Spain*, becauſe of the Spirit of Perſecution that Reigns in thoſe two Courts. What Intereſt then can influence them at this day, to enter into a ſtrict Alliance with a Prince, who on the one hand is the declared Enemy of their Religion, and on the other is poſſeſſed of a power capable of raiſing their Jealouſie.

The Proteſtant Princes and States, lay the Preſervation of their Religion more to heart than France *ſuppoſes.*

9. There are thoſe who endeavour to perſuade the Moſt Chriſtian King, that the Proteſtant Princes don't lay their Religion very much to Heart, and that he may be aſſured of them, provided he content them as to their Politick Intereſts. But this is a falſe ſuppoſition, the contrary whereof appears by their Conduct. The Proteſtant Allies renounce all their own private Intereſts, as is evident from the Memorial which they deliver'd into the hands of the Mediator, *viz. To that end, that is to ſay, in order to renew their Friendſhip, and good Correſpondence with His Moſt Chriſtian Majeſty. It imports them to know what ſhall be the deſtiny of a great number of the ſaid Subjects of* France, *who have abandoned their own Country, and fled into thoſe of the Proteſtant Allies, that ſo they may be encouraged after the Peace to return home if they may do it with Liberty and a Good Conſcience.* It appears by this, that the Generous Protectors of the French Refugees, are ready

to quit all the New Subjects that they have acquir'd by the *Perſecution*, in this they ſacrifice a conſiderable Intereſt, which makes it evident, that they value their Religion highly. If then the *Proteſtant* Allies have no ſatisfaction giv'n them by the preſent *Peace*, it's plain that they will yeild at preſent to the neceſſity of the time, but will keep up their deſign to procure ſatisfaction to themſelves, when time and opportunity offers, and that the Reſentment which they carry in their Breaſt, may lay the foundation of ſome new League, more to be feared than the old one.

The Moſt Chriſtian King ought not to ſuffer himſelf to be impos'd upon by thoſe who tell him, that the League being broke can never be renewed again. That Great *Prince* whom the French Writers themſelves have own'd to be the only Soul capable to animate the great Body of the Allies, is ſtill alive, Young and Vigorous, and in a better condition than ever to make that powerful League to be reviv'd. His reputation which is very much augmented by the laſt War, will open the way to him for executing all the projects that he ſhall form for the Liberty of *Europe* and Religion, he being lookt upon a perſonage of the moſt powerful Genius, and the greateſt Captain in *Europe*, the ſeveral Nations in the ſame will have a greater diſpoſition to truſt and confide in him now, then they had before they knew his unſpeakable worth.

If the K. of France *would re-eſtabliſh the mutual Confidence betwixt himſelf and the Proteſtant Allies, he muſt make the Perſecution againſt his own Proteſtant Subjects to ceaſe.*

10. People would fain believe that the Moſt Chriſtian King acts honeſtly in the preſent Treaty, that is to ſay, that he ſincerely deſires Peace, that in the laſt years of his Life, he may peaceably enjoy the Fruits of his long Labours. But how can the Proteſtant Allies believe that he deſires to live in good Intelligence with them, whilſt he continues the Irreconcileable Enemy of their Religion and Brethren? Mutual Confidence is the ſolid foundation of Alliance. *France* had ſolid Affinity with Foreign Proteſtants, all the while that ſhe treated her Subjects of the Reformed Religion well. This was it that made the Proteſtants ſo firmly adhere to the Intereſts of *Henry* IV. *Lewis* XIII. and the Moſt Chriſtian King who Reigns at preſent. But when that Prince began to violate his Promiſes in prejudice of his Proteſtant Subjects, the Confidence of his Proteſtant Allies was diminiſhed, and when he came to revoke the Edict of *Nants*, their Confidence in him was entirely ruined, and the Proteſtants of *Europe* did by concert join with a Houſe that it's true is an Enemy to the Reformation, but however, a leſs redoubtable Enemy, becauſe at preſent not ſo powerful. If then the Moſt Chriſtian King would have the Proteſtant Princes to renew their former Confidence in him, he muſt re-eſtabliſh things in the ſame condition as they were when they confided in him; I muſt ſpeak freely, faithfulneſs and unfaithfulneſs are incompatible. So long as unhappy Counſellors corrupt the Mind and Heart of the Moſt Chriſtian King, ſo as to make him break the inviolable Promiſes that he made to his own Subjects, Strangers can never believe, that he will make Conſcience of obſerving the moſt ſolemn Promiſes made to them; a Man muſt be faithful to his own Children, before one can be perſuaded of his Fidelity to Strangers.

The Most Christian King can never expect to have a friend of the K. of Great Britain, *if he don't cease from Persecution.*

I will only lay one Consideration before the Eyes of your Excellencies. The Most Christian K. is not Immortal, we wish him a long and a happy Life. But in fine he must die: He is not now a Young Man. Ought he not then to wish for a Friend and Allie that is able to support and sustain his Children? Where then can he find such an one, but in the K. of *England* at present on the Throne, and acknowledg'd by all *Europe*? Is there any diversity or difference of Opinions concerning the rare Qualities of that Great Prince. *Rome*, *Paris* and *London*, Friends and Enemies, have they not the same sentiments of him, don't all of them look upon him as a Personage appointed by Heav'n to do great things? and hath he not already done enough to satisfie the hopes that were conceiv'd of him, and to serve as a presage for something greater still? He is but a Young Man, and by course of Nature must survive the Most Christian K. who cannot have a more reasonable desire than to leave such a Friend behind him to his Family and Crown. But how can he think to engage that Prince in the Interests of *France*, whilst he Persecutes his Religion? That is K. *William*'s Weak, or rather strong side, that he Loves his Religion, and it's well enough known that he will sacrifice his dearest Interests, when he has an opportunity to advance the same without prejudice to publick Faith, Justice and Equity, so that the Most Christian K. has in his own hand an infallible means of acquiring to himself a most powerful Friend, but without making use of that mean he may assure himself that he will never succeed in his design, to engage that Prince unto him by Inclination.

This is what I thought fit to represent to your Excellencies. I had no design to offend any man, and much less the Sacred Person of the K. your Master, and shall conclude with telling you once more, that he who takes the Liberty to Address you thus, is without Interest, Hopes or Fears in the matter, and hath no other Motive but that of the Publick Welfare.

FINIS.